

for two small villages to combine in one at the new location. Ow-172
 ing to the immense difficulty of cutting timbers with their crude 174
 stone axes, in making these changes of residence they undoubtedly
 carried with them the timbers of the abandoned huts and used
 them in rebuilding, wherever possible. The Indians left Knife
 river because of the scarcity of timber and the attacks of the
 Sioux. When the trading post of Fort Berthold—so called in
 honor of Bartholomew Berthold, a fur trader of St. Louis—was
 established, about 1844 or 1845, the Indians 'drew the logs (of [483]
 which it was built) with lariats of rawhide over their shoulders.'"
 (p. 223.)

Lodge Ruins. "The dirt mounds, ruins of their former homes, 172
 have often been mistaken for the ancient burial grounds of these 361
 tribes, which is not surprising unless one has studied the history
 of this interesting people. About ten miles above Bismarck one
 of the best of these collections of mounds is found, on a bluff
 overlooking one of the most beautiful stretches of the Missouri,
 just below Square Butte. There are eighteen or twenty of the
 mounds, most of them well-defined, and generally more or less
 circular in their form. They form a semi-circle arc, with the river
 as a chord, and are now more or less merged together into an
 irregular ridge. These mounds have been dug over and over, yet
 I was able to find among them many shards and arrow-points and
 knives when I visted them." (pp. 5-6.)

Lower Village. "The Mandans call themselves Metutahanke, 101
 the Lower Village, as Dr. Matthews gives it, or Miti-Untanhanke,
 the Village on the East, as it was given to, and partially written
 for me by Mrs. Baker, both referring to the same village, the one
 called Ma-too-ton-ha by Lewis and Clarke. Maximilian calls this
 village Mih-Tutta-Hang-Kush, and these different readings of
 the same word well indicate the difficulties experienced in obtain-
 ing correct Indian vocabularies."

Farmers. "These people have always been farmers, and both 241
 men and women have for years, now, shared the labors of the
 field. In early days they raised corn, tobacco, squashes, beans,
 the wild sunflower, etc., and now they grow, in addition, potatoes,
 turnips, and various vegetables. The Aricaree seem to be the best
 farmers. Each tribe now raises cattle and horses, but they do 231
 not seem to grasp the idea that cattle raising, if attended to

224 out daily to travel as much as one hundred and fifty miles from the village to observe the numbers and movements of the buffalo. Returning war leaders were called in to report the number and size of the herds they had observed. The leader planned the hunt on the basis of the knowledge he had acquired from several sources and designated the spots where the party would camp each night. This information together with the time of departure from the village was given to the Black Mouth Society, which sent its announcer through the village to notify the people.

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● 241
796 The summer buffalo hunt was scheduled as a permanent part of the summer's activities and did not interfere with the normal village routine. The gardens were prepared and planted in May, and the first performance of the Okipa was celebrated just prior to leaving for the summer hunt. Since one of the purposes of the Okipa was to have the Buffalo Dance performed, it was believed that it should be held prior to the summer hunt. Ceremonies to the buffalo were believed to insure a good hunt and the replenishment of their numbers by the escape of the buffalo spirits from the spirit homes in which they lived before being born into the herds. The leader was not authorized to call an unscheduled hunt.

224
561 Crows Heart believed that all the leaders selected in his time belonged to the Black Mouth or Bull men's societies, since these were the two oldest active societies, but felt that membership was not obligatory, since in former times there were so many people that all did not belong, especially those who were too busy with other ceremonial matters. The leader never undertook to direct the hunt unassisted. He invited in all those with the right to pray to the buffalo to meet at his lodge and assist him. These would be the officers of the Okipa and Red Stick ceremonies, Okipa Makers, and all those who had buffalo skulls in their bundles whether acquired by vision or purchase. He discussed his plans with them and changed them if any offered a reasonable objection. The hunt was frequently canceled when war leaders reported unusual numbers of enemies about.

224 In early times dogs were used, but, after horses were acquired, the summer hunts of later times were out much farther. The leader was always to the front, and the party followed behind

796 times he painted a picture of the plant or animal dreamed of on a robe for the
 778 person giving the feast; for this service he was paid robes, horses, or blankets.

159 He was the head singer in the Goose Women's ceremony and was the owner of the songs addressed to the Old Woman Who Never Dies, but he bought those extra. In the spring, the Goose Women's Society danced under his direction, and he supervised the sale of the society to the younger women; he officiated in the ceremonial transfer of the holy objects belonging to the society.

[78] Someone during the winter always dreamed that the corn crop would be large if he or she put on a feast to the corn. The one having the vision then sent word by someone of his father's clan to ask the Corn bundle-owner to take charge. The giver prepared robes and food. At the appointed time, which was when the waterbirds came north, all those with rights met. Participating were the Corn bundle-owner, all those with the medicine of garden products or associated animals and birds, the Black Mouth Men's Society, and Goose Women's Society. The Corn bundle was carried into the earth lodge and opened at the entrance to the sweat lodge, where it was laid out on a deer skull and elkskin. Songs were addressed to the Corn Bundle People who came out of the ground; additional songs were addressed to the Old Woman Who Never Dies. Only four stones were used in the sweat, each one representing one of the Sun's visits to Waving Corn Stalk. The stones were our enemies just as the Sun had been. The giver of the ceremony named four enemies he wished to conquer while the stones were taken into the sweat lodge. Those entering the sweat lodge imitated the geese and waterbirds while the Corn bundle-owner sang his four songs. Those not entering the sweat lodge were sprinkled with water dipped from the clay vessel belonging to the bundle. Corn and beans often came up into peoples throats while the ceremony was in progress; those people danced and rubbed their throats with sage to put the objects back down. Food was served to the Corn bundle and then to the guests.

The giver of the ceremony gave each person attending a robe or present and received in return a prayer for the giver's success. When the ceremony was completed, an image of the Old Woman Who Never Dies was made from an elk robe and lashed to a pole in front of the giver's lodge.

The Corn bundle-owner was expected to ask the help of the spirits who sent good crops. In the spring before seeding time, he held the ceremony of cleansing the seeds so that they would germinate. Early on the appointed day he went to the top of his earth lodge where he faced to the south singing the Corn bundle songs to call the spirits of the corn back from the south. He held a vessel containing shelled corn. Each woman making a garden came to him and received two seeds of each kind of corn, beans, sunflowers, and squash, paying for them and the prayers he addressed to his gods. Payment was made in elk robes, blankets, and other clothing.

778 The Corn bundle-owner underwent numerous taboos while the crops were
 241 growing. Owners of minor Corn bundles prepared his food beginning four days
 784 before the cleansing of the seed. When the previous year's crop was poor, he lived apart from all women until the crop was ripe and the seed corn for the next season had been gathered. He painted his body red and wore moccasins of buffalo hide with the hair on the inside. He wore a robe all summer long. He was not permitted to eat plums, berries, or corn. All the people of the tribe knew that after the cleansing ceremony the restrictions went into effect and were careful not to violate any of the rules lest the crop fail. Each woman kept

THE CORN CEREMONIES

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a bunch of sage in her lodge and rubbed her body after returning from the fields to cleanse herself from the spirits in the gardens. Years ago, it is said that, when this was done, worms came out of the women's bodies. The Corn bundle-owner walked through the gardens several times during the summer, carrying the pipe and singing the Corn songs.

When the weather was too hot, too cold, or too dry, all those with Corn medicine rights met, and the Goose Women's Society joined them to dance and pray. While the ceremony was in progress, people of each household brought presents and offered them for relief from the adverse weather.

Many women pledged a ceremony to the Corn if good crops were sent by the gods. A person making such a vow, first prepared an elkhide robe and paid the Corn Priest to officiate. When the time appointed for the offering came and after the crop was harvested, she carried the robe to her field, where she tied it to a cottonwood pole and covered the pole with corn on the ear until the pile reached nearly to the robe. The young men of the tribe were invited to come and charge the robe, the first one there taking it. At a signal, the young men searched for the meat under the pile of corn. The Corn bundle-owner received four things for his part in the ceremony. Many different women gave this ceremony each fall when the crops were abundant.

The Corn bundle-owner officiated whenever corn was sold to people of other tribes. It was thought that it must be done or the spirits in the corn might leave the Mandan and help the people who took the corn away. He dressed in his ceremonial outfit and "called back" the Corn Spirits.

Whenever a cache of stored corn was opened, four ears of corn were taken to the Corn bundle-owner as payment for his part in protecting the stored corn.

The order of Corn Priests is as follows:

- | | |
|------------------------------|-------------------------------------|
| 1. Uses Head for Rattle | 19. Coyote |
| 2. Brown | 20. Crow |
| 3. Pot | 21. WERukirihEri |
| 4. Bull Leg | 22. Bloody Knife |
| 5. Acting Foolish (OxinhEdE) | 23. Garden |
| 6. Foolish Man | 24. Tree in Garden |
| 7. Strong Arm | 25. Uses His Head for Rattle |
| 8. Raises Tail | 26. HoxdEkE |
| 9. Forearm Bone | 27. Corn Grinder |
| 10. Hunts His Enemy | 28. Lying Down |
| 11. Bull Standing on Land | 29. Left-Hand Bull |
| 12. WERukirihEri | 30. Scabby |
| 13. Enemy | 31. WERukirihEri |
| 14. Sacred Cedar | 32. Crows Belt |
| 15. Cedar Feather | 33. Moves Slowly |
| 16. Star | 34. Scattercorn |
| 17. Head Comes Out | 35. Mrs. Little Owl (present owner) |
| 18. Water Bag | |

The many references to corn in the mythology express the significance of agriculture to this tribe. Archeological work in their prehistoric sites indicates that economically agriculture has played an important role in shaping the habits of these people. The primary factor in establishing villages at certain

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796 points was the accessibility to desirable corn grounds. With the prominent place of agriculture in the economic life of these people, it was a logical consequence that leaders of the Corn ceremonies should determine sites for new villages. Although the actual site was selected by the Corn bundle-owners, the laying-out of the open circle and location of the sacred cedar and ceremonial lodge was the responsibility of the individuals impersonating Lone Man and Hoita in the Okipa ceremony.

796 From an analysis of traditions and rites retained after the smallpox epidemics something of the nature of the old corn ceremonies could be determined.

1. There was only one Robe bundle, which came from the Nuptadi Village of the east side of the Missouri.

2. The Skull bundle was of west-side origin and came originally from the Awigaxa band, who were last to reach the Upper Missouri.

3. Old Woman Who Never Dies bundles and secondary bundles belonging to this ceremony were found in all Mandan villages and, in fact, in Hidatsa, Awatixa, and Awaxawi villages. The ceremonies and beliefs with few exceptions were identical between villages and tribes. This seems to be an older, widely diffused Mandan-Hidatsa ceremony to which new practices, particularly the fertility or consecration of the seed rites, were added, based mythologically on a dramatization of corn as people coming from the ground.

CORN MYTH OF THE ROBE BUNDLE RELATED BY SCATTERCORN⁸

773
539 The Corn People were living under the ground by a lake. One day some of the people saw an opening reaching up to the land above, and there was a vine growing in this hole. They asked the Fox to climb up and see this land. He climbed up, but, when he stuck his nose out, he got only a brief look at the beautiful land above because Sun burned his nose.

Then they asked Elk to go up and dig the hole larger with his horns. He made the hole large so the people could get through. The people started up, following the vine. They came up continuously for four days, but on the last day a woman heavy with child broke the vine and ended the migration forever. All these people had been raising the corn on this land beneath the earth.

8. For another version of the same myth, apparently also related by Scattercorn, see Will and Hyde, *op. cit.*, pp. 218-23. Also see Frances Densmore, *Mandan and Hidatsa Music* (Bureau of American Ethnology Bull. 80 [1923]), pp. 35-48, for data on Good Furred Robe, including data on Corn Priest, Goose Women Society, and Black Mouth Society.

796 buying subsidiary rights until, when reaching maturity, he had
793 full knowledge of the ceremony. The teaching of a ceremony by sections characterized the entire ceremonial pattern of the Mandan and constitutes one of the major differences between Mandan and Hidatsa ceremonial training, the latter tribe giving the instruction in its entirety at the time of bundle sale.

796 The Mandan believed that the Okipa began as a simple buffalo dance at a time when the tribe was small and life was
173 simple and that the ceremony grew in complexity as the tribe increased in numbers and complexity. Crows Heart explained that, as new tribal bundles were added, additional impersonators were added for the "Everything Comes Back Day." The changes instituted since the ceremony was described by Catlin and Maximilian were insignificant. The number of singers was reduced to three, and the torture feature was performed outside the ceremonial lodge.

796 It is significant to note that, in spite of the prominent place of
• 241 agriculture in the Mandan economic life, little recognition was given to agriculture in the "Everything Comes Back Day" of this important ceremony. The Old Woman Who Never Dies was represented together with other holy women by two men dressed as women, and those of one moiety rubbed their wounds with corn meal. Otherwise, little recognition was given to agriculture.

796 The importance of mythology in Mandan ceremonialism
773 should not be minimized.¹ Left to his own resources in describing a ceremony, a Mandan informant invariably introduced the subject by first relating the myth. These myths explain the peculiar topography of the Mandan country with lakes and sloughs to the east, badlands and streams to the west, and the Missouri River dividing the two. These sacred myths even explain the creation of the white men and their cattle on the east bank of the Missouri River, where, in mythological times, they were found to be too weak to survive and were sent back across the ocean. When the writer showed Bear on the Flat fossilized clam shells and wood in coal-bearing beds, he immediately explained their presence in terms of the flood sent by Maniga to

1. Lowie writes: "Several Plains tribes—notably the Hidatsa, Blackfoot, and Arapaho—utilize widespread tales to account for the origin of rituals" (Robert H. Lowie, *Myths and Traditions of the Crow Indians* [*"Anthropological Papers of the American Museum of Natural History,"* Vol. XXV], p. 8).

- 281 Verendrye mentions their skill in making such things as
 237 painted ox-robos, deer skin, dressed buckskin, and ornamented
 fur and feathers, painted feathers, peltry, wrought garters,
 circlelets for the head, and girdles. They certainly understood
 the art of dressing skins, though perhaps other nations equalled
 them. All their visitors speak of the ornamented robes for the
 decoration of which porcupine quills dyed various colors, or the
 pigments themselves, as paints, were used at first, though beads
 came gradually to take their places. The ornamentation con-
 [52] sisted usually of representations of animals, and pictographic
 records. When leather got wet, it was beaten and rubbed with
 white clay which they always carried with them. This kept
 the robes soft. Then there were medicine bags, tobacco
 pouches, sheathes for knives and bows, all of skin, painted or
 embroidered with quills, such as are seen over the whole plains
 [231] area. They had leather bridles for their horses, sometimes
 embroidered, and used a saddle, similar to that of the Dakotas.
 The horses were caught by means of long raw hide lariats which
 the Indians made themselves.
- 334 Whistles were also necessary articles to those belonging to
 the societies. Maximilian¹ describes them as "long wooden
 whistles at whose lower end an eagle feather on a string dangles."
 He says they also had large flute whistles, twenty inches long,
 with holes to vary the notes by application of the fingers. Be-
 sides these were the war whistles, usually made from the wing
 bone of some large bird. Other articles of bone, necessitated
 412 by the great use of skins, were the bone scrapers, needles and
 321 awls with which each house was profusely supplied.
- 241 Almost the only agricultural implements which they used
 were hoes. These were the shoulder blades of buffalo or occa-
 sionally of elk, which were cut down and to which a crooked
 stick was fastened as a handle.²
- 415 Among their cooking utensils, which were used in every hut,
 were spoons and ladles of bighorn and buffalo horns. Veren-
 drye says some of these ladles held as much as three pints.
- 286 So far as the accounts go the Mandans did not make any
 textile fabric, though the Arikara are known to have made

¹ Op. cit., p. 416.² Henry: vol. I, p. 342.

garters and belts of buffalo hair.

Maximilian¹ also gives a description of the pottery;—"They 323 make pots of different shapes and sizes. The clay is slate-colored and turns a yellowish red in the fire. It is mixed with powdered granite which has been burnt. A large round stone is stuck into the clay which is prevented from spreading sideways. It is polished with a piece of poplar bark. When shaped, it is filled with dry chips, and also surrounded by them on the outside, then burned. They use no enamel on the pots." This pottery has not been made for a number of years, and there are only a few whole samples of the cruder sort in collections.

AGRICULTURE:—The Mandans were, above all, an agricultural people, far more so than any of their neighbors. They 241 have a tradition of having taught the Hidatsa how to cultivate [177] the soil, and even the Arikara, who are said by some to have taught the Mandans, were somewhat inferior to the latter in the pursuit of agriculture. The Mandans were dependent on the soil for nearly all of their food, according to Verendrye, in 1738. By the time Lewis and Clarke came, however, they were [224] about on the dividing line between being a hunting and an agricultural nation. They were not the hunters that their neighbors the Hidatsa were, because they were too weak in numbers to venture on long hunting trips. The agricultural ceremonies and dances shared honor with those of hunting, and the Old [176] Woman Who Never Dies, or the Corn Mother, was an important personage in the ceremonial life of the people.

The land about the Mandan villages, smooth river bottoms and very fertile, was always extremely easy to work, and required but the crudest implements. Consequently the cultivation was fairly extensive. Maximilian says that each family cultivated three fields of four or five acres each, which were never fenced. The farms were shifted to a new place when the old area began to yield smaller crops. There seems to have been no attempt at fertilization, and it was hardly necessary in view of the great abundance of good land. Henry² gives an animated picture of the Mandan farming operations:

"We passed extensive fields of corn, beans, squashes and

¹ Op. cit., p. 206.

² Op. cit., vol. I, pp. 243 et seq.

sunflowers. Many women and children were already employed²⁴¹ in clearing and hoeing their plantations On each side were pleasant cultivated spots some of which stretched up the rising ground on our left, whilst on our right they ran nearly to the Missouri."

The Mandans used to raise enormous quantities of produce²⁵¹ from these crudely tilled plots, and the most of it was stored⁴³³ away in the caches. Each of these caches would hold from twenty to forty bushels of corn and beans, and the number of them was very large. Maximilian says that there was often from five hundred to eight hundred bushels of corn, alone, in the village. In view of his other statements this seems a very moderate estimate. The supply was large enough so that it was not only eaten by the people, but in the winter was sometimes fed to the horses.¹ Lewis and Clarke speak several times of buying corn of the Indians in lots of thirty bushels or more.

The methods of cultivation among the Mandans, though²⁴¹ crude, were still above the most primitive types of tilling. The²²¹ work in the fields was begun in May. Little trenches were made in rows, the grain was put in these and covered. During the summer the soil about the plants was dug up from three to four times. The harvest usually came in October and for that work every member of the village lent a hand, this being one of the few times when the men took any part in the domestic work. Between the rows of corn, rows of sunflowers were usually planted. The only noticeable feature in this description is the fact that the garden plots were cultivated and cared for during the summer, when most of the semi-agricultural tribes lower down the Missouri were absent on long hunting excursions.

The latitude of the Mandan villages required very hardy and²⁴¹ quick-ripening vegetables; and we find that the Mandans had perfected a number of plants suited to the cold and dry climate of the region. The crops were often poor because of drought or early frost, but they never failed entirely.² The main products were corn, beans, squashes, sunflowers and tobacco. These were all grown when Verendrye visited them, and were

¹ Op. cit., p. 386.

² Ibid., p. 347.

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still grown at the time of Maximilian's visit. Corn, however, ²⁴¹ surpassed all the rest in importance. It was a small variety, five or six feet high, but was not the common, mottled "Squaw corn" found in the region later. Maximilian enumerates seven distinct sorts, as follows: — white, yellow, red, spotted, black, sugar, yellow flint, and red and white striped. The sweet corn ²⁵¹ was cut in the milk, then dried on the scaffolds in the sun and kept in the caches. The other corn was not gathered till it was ripe; it was then shelled and also put in the caches. Corn was ²⁵² eaten as succotash with beans, boiled as hominy, ground up into coarse flour and made into cakes, and also as a sort of gruel and in several mixtures with wild fruit.

The beans, as to the cultivation of which there is little infor- ²⁴¹ mation were, nevertheless, of considerable importance. Maxi- ²⁵¹ milian¹ gives a number of varieties of these also; there were ²⁵² white, black, red, and speckled beans. These were not gathered until ripe, and were then spread out on the flooring of the scaffolds to dry, after which they, too, were stored in the caches. The beans were used in about the same way as the corn, both of them being mixed in many dishes. There were five varieties of squash or pumpkin, yellow, black, striped, long, and thick skinned. These were usually cut up into thin slices, hung by cords from the scaffold rafters and dried in the sun. They, too, were then stored away for future use, to be boiled with beans and corn or separately, or eaten with some of the wild plums or choke-cherries.

The sunflowers, Maximilian says, seemed to differ little from those ordinarily cultivated in civilization. There were three kinds, red seed, black seed, and a small seeded sort. There is no account of the method of preparation, but Maximilian tells us that very good cakes were made from them. The Man- ²⁴⁹ dan tobacco, which was used also by the Hidatsa and Arikara, ²⁷⁶ while belonging to the Nicotiana, was a small species. Verendrye says that the tobacco was put up in rolls, that they cut it green and used it, stalks and all; he said it was not good. Later authorities do not agree on its preparation, however, as both Maximilian and Henry say that it was cut ripe and ground up

¹ Op. cit., p. 392.

535 objects, they kept a careful observance of the number four and its
 796 multiples. The Okeepa appears to have been quite different from the usual sun-dance ceremonies, although the sun-dance observance formed a part of it. Catlin says that no other nation had such a dance, although many had features of it in their own dances. In some respects it seems to show a rather remarkable similarity to some of the dances of the Pueblo region and very possibly some of these features were transmitted from there through the southern plains tribes. The resemblance is in small details such as the decorating of the ark with willow branches which is much like the preparation of the kisi. Communication with old villages underground was supposed to be established by pounding on the ark, as it was among the southwestern dancers by stepping on the sipapu. From the description of the sacred object in the center of the Mandan altar, it seems to have been something like the Pueblo squash blossoms. Lastly the story of the visit of the First Man to the whites and his institution of the Okeepa, after having escaped them, is much like the origin story of the Pueblo Snake and Antelope Dance. The most peculiar feature of the ceremony was the connection which it had with the flood myth; the ark was supposed to be a copy of the tower in which the Mandans were saved from the flood. It formed the center in all the different parts of the ceremony. The Okeepa had features which have been ascribed by Maximilian to the influence of early missionaries.

535 The second of these dances was the Corn Dance and this
 796 was doubtless of Caddo origin. This dance was danced to the
 • 241 Old Woman Who Never Dies by the old women of the village for whom a number of old men furnished the music. Each old woman carried an ear of corn on the end of a stick and the ceremony was intended to consecrate this corn. After the consecration the corn was distributed, a few grains to each family, by whom it was mixed with the seed corn for spring planting. The ceremony took place when the representatives of The Old Woman Who Never Dies — the water birds — returned north, and a quantity of dried meat was hung up on the scaffolds as a sacrifice. After the dance this dried meat

became the property of the dancers. Another corn dance was held in the fall, but Maximilian tells us that the purpose of this one was to bring the buffalo. In this dance each woman carried a whole stalk of corn—the corn was called by the name of the water bird which represented it, and a prayer was made to the Old Woman Who Never Dies through these birds. The birds going south were supposed to carry these prayers to their mistress, and in this dance each old woman made a sacrifice of some valuable article. The elements of the corn dance agree in most particulars with those of the Pawnee and southern plains tribes.

BURIAL:—In their burial customs the Mandans show close analogy with the Sioux. Their cemeteries were usually only two hundred to three hundred paces from the palisade and consisted of a number of scaffolds on which the dead were placed. These scaffolds were made on four posts about twelve feet high, the length of the rectangle being about six feet. Across the posts willow rods, just strong enough to support the body, were placed.¹ When a person died he was left in the village but a very short time; the face was painted red, the body was oiled, dressed in the finest clothes and wrapped in a green buffalo skin or at a later period in a piece of cloth. The whole was then tightly wrapped with thongs of rawhide from head to foot. Then other robes were soaked in water and tightly wrapped and tied around the body. After this the corpse was immediately carried out and placed on the scaffold together with a bow and quiver, shield, pipe and tobacco, knife, flint and steel and provisions for several days. In case of a child, it was wrapped up in a small bundle which was tied to the scaffold by a cloth or hide. Catlin says the bodies were placed with their feet to the rising sun. Maximilian says the face was turned to the east.² Lewis and Clarke³ give an account of a different sort of burial which must have been of rare occurrence for we find no mention of anything of the sort elsewhere. It is as follows: "An old man . . . one hundred and twenty winters old, he requested his grand Children to Dress him after Death, & Set him on a Stone on a hill, with his

¹ Catlin; vol. I, p. 19.² Op. cit., p. 479.³ Feb. 29, 1805.

x 172
323 markings, when roughly parallel, are either horizontal or vertical. Usually the markings around the necks of the pots are vertical.

Sometimes the upper surface of the rim was impressed with cords or otherwise ornamented. Plate XLII, figs. *f* to *j*, gives representations of the different modes. Another kind of ornamentation, which was only slightly employed, was to form the edge of the pot into a series of broad serrations or crescent-shaped depressions. Apparently there were four or more cusps to the circumference. Examples of the cusps are shown in Plate XLII, figs. *l* and *m*. In this feature the Mandan pottery closely resembles the pottery around the Great Lakes.

[71] Many of the Mandan pots were provided with ears, lugs or spouts, the last evidently used to assist in pouring (Plate XLII, figs. *a* and *e*). A lug is shown in Plate XLII, fig. *b*. Sometimes the ear or lug may have been used only as a detail of ornamentation. Plate XLII, fig. *c*, gives a case in which the presence of the lug is disclosed by the cord marks. Plate XLII, fig. *d*, shows a peculiar spout-like opening which seems too small to have served any useful purpose.

Two or three fragments of pottery showing a perforation were found. The perforation was probably to enable some break to be mended.

No pipes made of pottery were found. The only other article of pottery, besides the potsherds, was the perforated disc shown in Plate XLII, fig. *k*. This object is about an inch in diameter.

x 172
● 241 VEGETABLE REMAINS: — The materials of vegetable origin in the excavations were nearly all charred and consequently many points about them cannot be considered. However, there are a number of interesting details which coincide as far as they go with historical information concerning the Mandan agriculture. The actual remains of vegetables found were those of corn, beans, squash or pumpkins. The seeds of sunflowers and small black seeds of a sort of pig-weed (*Chenopodium sp.*) were also found.

The corn remains were mostly of cobs, from which the grain had been cut off, leaving only an occasional kernel. One or two pieces of ears with the kernels and part of the husk intact

X
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● 241
were found. The cobs were all charred and occurred in layers in the mounds and at times in the caches, being often mixed with the remains of burnt sunflower and other seeds. The cobs were seldom over six inches long and many were smaller. They seemed to be of two types, a long and thin cob, and a shorter, rather thick cob. The kernels themselves were also of two types; a small kernel, rather long, and a considerably larger one, almost round. All of the cobs showed regular rows, with the exception of the nubbins, which are very irregular in nearly every variety of corn. The number of rows on an ear varied somewhat, but no ear was found with any other numbers than eight, ten or twelve. The slim cobs usually had ten rows with occasionally eight. The thicker cobs always had twelve rows. The kernels were in too imperfect a state to permit of discovering whether they were flint, dent, or sweet corn. The cobs with the smaller kernels had very much the appearance of pop-corn. The ears seemed to be of fairly uniform length, and in this respect, as well as in their regularity of rows, differed noticeably from the later "Ree" or "Squaw" corn of the Indians in this region.

Beans were of rare occurrence in the excavation, usually being found mixed with the other burnt vegetables and often split in halves. No sign of the pods was found. The beans were very obviously of two sorts. The first was a rather long bean, averaging about one half an inch in length, and shaped much like the kidney bean. The second was a small bean, usually about one quarter of an inch in length and almost round, resembling very much the navy bean.

Charred sunflower seed and portions of the heads were found thickly in all the burnt layers. The seeds of these also can be divided into at least two sorts. The most common appeared to be a long seed, averaging from one half to five eighths of an inch in length, appearing much like that of the ordinary sunflower of civilized cultivation. The other type of seed was a shorter and thicker one, usually little over one quarter of an inch in length. The charred pieces of the heads were much broken up.

The squash or pumpkin seeds were the only ones not in a charred condition, and these usually occurred in small pockets

THE MANDANS.

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probably where a handful had been thrown. One of the stem ends of a squash was found and showed by its shape that the vegetable had not been of the flat, summer squash variety. The seeds were of two or perhaps three sorts. First there was a long, narrow seed resembling some of the large gourd seeds. The other type was much thicker through, and apparently represented two varieties, judging from the difference in size. One of these was as long as the first mentioned, but as has been said, was thicker. The second, of the same shape, averaged very little over half as large. 172^x 241[•]

The small black seeds above referred to were found intermixed with the other vegetable remains in the layers. They had a hard shiny shell and thus even when not charred had lasted well. The charred ones, however, were in much the best state. Seeds of this genus of plants are eaten in South America, and are decidedly valuable for food, and, although there is no mention of their use as food by the Mandans, they may have been so used.

In addition to the vegetables themselves there were other finds of vegetable origin. Among these were objects of bark, wood and grass. The most notable of the bark finds were two large pieces of birch bark, found together in one of the pits. These have perforations where they had been sewed and probably formed a part of a basket or box. The birch is not found within one hundred miles or more of this region, and the bark receptacle must have come through trade with some more eastern nation. Other finds were three or four flat disc-like coils, about four to five inches in diameter, with a hole in the center. These were made of the very thin inner bark, probably of the cottonwood, in the shape of a mat and bound around the outside with another strand of the same bark. It is very likely that these are identical with the stands upon which the pots were set, as described by Henry. In one place a small quantity of bark flakes was found, and it is barely possible that these may be remnants of smoking materials of *Cornus*. 172^x 285

The only article made of grass was a small charred piece of cord, although burnt grass occurred frequently in the black layers, and decayed grass or hay was found as a lining in the 172^x 283

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The charms of most of the squaws in this "Goose Band" appeared to have faded long ago: they were evidently past the bloom of youth, and their voices and tempers had not improved in consequence. However, on this occasion they endeavored to look their best with the aid of paint and finery, in which respect they are not far behind their white sisters of more civilized climes. A row of poles resting upon forked sticks is put up, over which are hung in profusion pieces of fine, fat, dry meat, which have been carefully saved for this occasion. A band of four or five drummers take their seats close to one end, and a double row of squaws next to them facing each other. Each woman carried a bunch of long seedgrass, the favorite food of the wild goose, and at intervals all get up and dance in a circle with a peculiar shuffling step, singing and keeping time to the taps of the drum.

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The spectators keep at a respectful distance and enjoy the fun, which consists in the attempts of some of the young men to steal the meat from the poles, in which however they are often thwarted by the vigilance of a few wise old "geese" who are constantly on the alert to prevent theft. If successful, the meat is carried off in great glee to some lodge, where they cook and eat it at their leisure. These exquisites are elaborately gotten up with bunches of raven plumes fluttering from their scalp-locks, and stripes of white and yellow clay upon their bodies, comprise their only covering.

Finally, one of the old men (who have been thumping assiduously on the drums all the while) takes his place a few hundred yards off on the prairie, and a grand race by the whole goose band follows. All form in line together, and run around the old gander before returning to the starting point.

The race over, the scaffolds are taken down, a feast prepared, and the meat remaining on hand cooked and eaten. For the rest of the day the band danced around among the different lodges, and of course paid a visit to the fort before concluding. On these occasions a few yards of calico or some trifling gifts are always expected to be thrown to the "Medicine" by the traders.¹

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It is probable that the Hidatsa and Mandan had several corn ceremonies distinct from one another and from the performances of the Goose society. Catlin describes a green-corn ceremony involving a dance of four men with corn stalks round a kettle with boiling green corn, followed by the ceremonial friction of new fire, but his account has been discredited by Matthews.² An Hidatsa ceremony performed in honor of the mythical Old-woman-who-never-dies, for the purpose of securing abundant corn crops is described by Mr. Curtis.³ The corn singer figures prominently in this account but nothing is said of a women's society. However, we are told that those were invited to participate whose medicines consisted of various birds supposed to be children of Old-woman-who-never-dies and therefore peculiarly appropriate to the occasion.⁴ Say describes a corn dance in which women play an important part, but does not identify them with any particular society:

¹ Boller, 147-149.² Catlin, I, 188-190; Matthews, 47.³ Curtis, IV, 148-152.⁴ Ibid, 150.

4: Lowie E-5 (1910-1911) 1913

NQ17 Mandan NQ17

Hidatsa NQ14

1913.]

Lowie, Hidatsa and Mandan Societies.

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Amongst the Minnetarees, is a ceremony called the corn dance; which, however, has but little claim to the title of a dance. Notice being given of this ceremony, by the village criers, the squaws repair to the medicine lodge, in which the magi are seated, performing their incantations, carrying with them a portion of each kind of seed which they respectively intend to plant the ensuing season; as an ear of maize, some pumpkin, water-melon, or tobacco-seed. These are attached to the end of small sticks, which are stuck in the ground, so as to form a right line in front of the magi. The squaws then strip themselves entirely of their garments, and take their seats before the spectators. The magi then throw themselves into a violent agitation, singing, leaping about, pointing to the sky, the earth, the sun, and the north star, successively. After these paroxysms have subsided, the squaws arise; and each one taking her respective sticks, holds them up with extended arms.

One of the magi being provided with a large bunch of a species of bitter herb, dips it in a vessel of water, and sprinkles copiously the seeds and persons of the squaws, with much grotesque gesticulation. This concludes the ceremony; when the seeds are supposed to be fertilized, and to be capable of communicating their fertility to any quantity of their kind.

The women then assume their clothing, and return home, being careful to deposit the fertilized seed with their stock; after which they may proceed to planting as soon as they please.¹

Finally, Maximilian has described a corn dance common to both Mandan and Hidatsa. Though he mentions the Hidatsa Goose society, he does not connect it with the corn ceremony, which is described in an entirely different connection as one of the principal tribal ceremonies, after the Okipe and the buffalo-calling ceremony. Maximilian distinguishes a spring and an autumn ceremony. The spring festival was a consecration of the plants to be sown, which were symbolized by certain birds sent by Old-woman-who-never-dies, the wild goose representing the corn; the swan, squashes; and the duck, beans. A great deal of dried meat had been prepared and was suspended from racks in from two to four rows as an offering to Old-Woman-who-never-dies. The elderly women of the tribe, as representatives of this deity, assembled near these racks on a specified date all of them carrying a stick on which a corn cob was impaled. They sat down in a circle, planted the sticks into the ground, danced round the racks, and again took up the sticks, while some old men were beating drums and shaking their rattles. Contrary to Say's statement, Maximilian holds that the corn was not sprinkled or moistened, for this was regarded as producing a harmful effect on it. While the older women were busy with their performance, the younger ones approached them and put into their mouths some dried and pulverized meat, each receiving in return a seed of the consecrated corn. In addition three or four seeds were placed into each younger woman's bowl, and afterwards these were carefully mixed with the corn

¹ James, II, 68-69.

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sown in order to enhance its fertility. The food on the rack fell to the old women's share because they represented Old-woman-who-never-dies, but frequently some members of the Dog society appeared and appropriated large portions of the meat (see p. 288).

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The autumn ceremony was celebrated in order to attract the buffalo herds. Then the women performers did not carry corncobs on sticks, but entire corn plants. Both the corn and the birds symbolizing the plants were called by the name of the female deity, and addressed in prayer as the women's mother. They were requested to pity the suppliants, to postpone a severe cold, and prevent the game from moving away lest the people should be in want of food. When the birds in question began their migration southward, or, as the Indians believed, returned to Old-woman-who-never-dies, they were supposed to take with them gifts suspended for that deity outside the village, — more particularly the dried meat, which Old-woman was believed to eat herself. Some poor women unable to make other offerings would wrap up and suspend the foot of a buffalo, but these gifts were even more acceptable to the deity than any of the others.¹

While it is impossible to speak with assurance on this point, we can readily understand how the Goose society might have become secondarily associated with a corn ceremony when we recollect the identification of the wild geese with corn and Old-woman-who-never-dies.

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It is evident that the Goose society is of a distinctly more religious character than either the Skunk or the Enemy society. According to Buffalo-bird-woman, the Goose ceremony shared a feature with the ceremonies of two other sacred women's societies of the Mandan, viz. a final brushing-off of the performers to divest them of their sacred character (see pp. 343, 344). My informant added that there are worms in the corn and that these might have got into the performers' bodies unless they had been brushed off.

OLD WOMEN SOCIETY.

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The Old Women society (kā'ru parū'wa+ī'ri) is said to have been an Hidatsa institution, and Buffalo-bird-woman was the only informant that described it in this connection. Though she mentioned it in the same breath with the other women's societies and explained how it helped "friendly" groups, it was clearly one of the totally different unions of people performing sacred bundle ceremonies. It seems that membership was

¹ Maximilian, II, 182-184.

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 The Mandans are hospitable, and often invite their acquaintance to come and see them. Their pipes are made of the red-stone, or of black clay. They obtain the red pipe-heads chiefly from the Sioux; sometimes they have wooden heads lined with stone; the tube is plain, long, round or flat, on the whole, of the same shape as among the Sioux, but they are not so fastidious about ornamenting their pipes as other tribes. They smoke the leaves of the tobacco plant, which is cultivated by them; the bark of the red willow (*Cornus sericea*), which they obtain from the traders, is sometimes mixed with the tobacco, or the latter with the leaves of the bearberry (*Arbutus uva ursi*). The tobacco of the Whites, unmixed, is too strong for the Indians, because they draw the smoke into their lungs; hence they do not willingly smoke cigars.

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 The meals of the Mandans are served in wooden dishes. The spoons are generally large and deep; they are made of the horn of the bighorn (see woodcut, p. 251); sometimes they are yellow, or else they are shallow, made of black buffalo's horn. They have a considerable variety of dishes. The Indians residing in permanent villages have the advantage of the roving hunting tribes, in that they not only hunt, but derive their chief subsistence from their plantations, which afford them a degree of security against distress. It is true these Indians sometimes suffer hunger when the buffalo herds keep at a great distance, and their crops fail; but the distress can never be so great among the Missouri Indians, as in the tribes that live further northwards. The plants which they cultivate are maize, beans, French beans, gourds, sunflowers, and tobacco (*Nicotiana quadrivalvis*), of which I brought home some seeds, which have flowered in several botanic gardens.

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 Of maize there are several varieties of colour, to which they give different names. The several varieties are:—1. White maize. 2. Yellow maize. 3. Red maize. 4. Spotted maize. 5. Black maize. 6. Sweet maize. 7. Very hard yellow maize. 8. White, or red-striped maize. 9. Very tender yellow maize.*

The beans are likewise of various sorts—small white beans, black, red, and spotted beans. The gourds are—yellow, black, striped, blue, long, and thick-shelled gourds.

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 The sunflower is a large helianthus, which seems perfectly to resemble that cultivated in our gardens. It is planted in rows between the maize. There are two or three varieties, with red, and black, and one with smaller seeds. Very nice cakes are made of these seeds. The tobacco

* I brought to Europe specimens of the several kinds of maize grown among the Mandans; these have been sown, but only the early species were ripe in September, 1835. The heads have by no means attained the same size, on the Rhine, as in their native country. There the plant attains a height of five or six feet, and the colours of the grains are very various, bright and beautiful: while, on the Rhine, the plant grew to the height of four or four and a half feet. The later sorts grew to the height of ten feet, and were not quite ripe at the end of October. (See Bradbury, page 145, for an account of the maize of the Mandans.)

According to Tanner (page 180), an Ottawa Indian first introduced the cultivation of maize on the Red River, among the Ojibwas, or Chippewas.

cultivated by the Mandans, Manitaris, and Arikkaras, attains a great height, and is suffered to grow up from the seeds, without having any care whatever bestowed upon it. It is not transplanted. When it is ripe the stalks are cut, dried, and powdered; or the leaves, with the small branches, are cut into little pieces. The taste and smell are disagreeable to an European, resembling camomile rather than tobacco. The plant is not now so much cultivated as formerly, being superseded by the more pleasant tobacco of the Whites; but the species is still preserved. It is only on solemn occasions, for instance, in negotiations for peace, that this tobacco is still smoked; the seed is, therefore, preserved in the medicine bag of the nation, that the plant may never be lost. When they mean to smoke this tobacco, a small quantity of fat is rubbed on it. [278]

The cultivation of the maize and other fields, of which each family prepares three, four, or five acres, takes place in the month of May. Rows of small furrows are made, into which the grains of maize are thrown singly, and covered with earth. Three times in the summer the plants are hoed, and the earth heaped up against them, that the moisture may have better access to them. The harvest takes place in October, when men, women, and children, each lend a helping hand. At present the women use, in their field labour, a broad iron hoe, with a crooked wooden handle, which they obtain from the merchants. Charbonneau recollected the time when they used the shoulder blade of the buffalo for this purpose. The fields are never fenced, but lie quite open and exposed.

The wild plants of the prairie are used by the Mandans, and other people of the Upper Missouri; and to those before-mentioned, I can only add the *fevérolles* (*Faba minor equina*), a fruit resembling the bean, which is said to grow in the ground, but which I did not see; there are many other roots in the prairie, which are used for food. The gourds are eaten fresh as well as dry. The beans are seldom eaten of one kind, but many sorts are mixed together. The maize is boiled or roasted, then pounded, mixed with fat, and made up into small cakes and baked. There are, of course, many other ways of dressing it. The sweet maize has a very pleasant taste, especially when it is in what is called the milky state; it is then boiled, dried, and laid by for use.

All kinds of animals serve the Mandans for food; the bear, when it is young and fat, the wolf, the fox, in short, everything except the horse; the ermine is not eaten by many; and of birds they dislike the turkey-buzzard, and the raven, because they feed on the dead bodies deposited on the stages. They have a great aversion from serpents, but eat the turtle; the buffalo is the chief object of their chase, as it supplies them with skins, meat, tallow, marrow-bones, sinews, and many other necessities. Next to the buffalo the beaver is the most indispensable to them, since it not only furnishes them with valuable skins, but supplies them with delicate food, the fat tail, especially, being considered quite a dainty morsel by the Indians. Pemican,

From the enslaved and degraded condition in which the women are held ⁵⁹³ in the Indian country, the world would naturally think that theirs must be a community formed of incongruous and unharmonizing materials; and consequently destitute of the fine, reciprocal feelings and attachments which flow from the domestic relations in the civilized world; yet it would be untrue, and doing injustice to the Indians, to say that they were in the least behind us in conjugal, in filial, and in paternal affection. There is no trait in the human character which is more universal than the attachments which flow from these relations, and there is no part of the human species who have a stronger affection and a higher regard for them than the North American Indians.

There is no subject in the Indian character of more importance to be rightly understood than this, and none either that has furnished me more numerous instances and more striking proofs, of which I shall make use on a future occasion, when I shall say a vast deal more of marriage—of divorce—of polygamy—and of Indian domestic relations. For the present I am scribbling about the looks and usages of the Indians who are about me and under my eye; and I must not digress too much into general remarks, lest I lose sight of those who are near me, and the first to be heralded. ⁰⁰⁰

Such, then, are the Mandans—their women are beautiful and modest, and amongst the respectable families, virtue is as highly cherished and as inapproachable, as in any society whatever; yet at the same time a chief may marry a dozen wives if he pleases, and so may a white man; and if either wishes to marry the most beautiful and modest girl in the tribe, she is valued only equal, perhaps, to two horses, a gun with powder and ball for a year, five or six pounds of beads, a couple of gallons of whiskey, and a handful of awls. ⁵⁸³

The girls of this tribe, like those of most of these north-western tribes, marry at the age of twelve or fourteen, and some at the age of eleven years; and their beauty, from this fact, as well as from the slavish life they lead, soon after marriage vanishes. Their occupations are almost continual, and they seem to go industriously at them, as if from choice or inclination, without a murmur. ⁵⁸²

The principal occupations of the women in this village, consist in procuring wood and water, in cooking, dressing robes and other skins, in drying meat and wild fruit, and raising corn (maize). The Mandans are somewhat of agriculturists, as they raise a great deal of corn and some pumpkins and squashes. This is all done by the women, who make their hoes of the shoulder-blade of the buffalo or the elk, and dig the ground over instead of ploughing it, which is consequently done with a vast deal of labour. They raise a very small sort of corn, the ears of which are not longer than a man's thumb. This variety is well adapted to their climate, as it ripens sooner than other varieties, which would not mature in so cold a latitude. The green corn season is one of great festivity with them, and one of much importance. The greater part of their crop is eaten during these festivals, ⁴⁶²
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LIFE AMONG THE MANDANS.

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OPEN SPACE IN VILLAGE.

But I observe, always, that nearly about the centre of each village is a large open space of about four acres in circumference, round which the huts are built very regularly, and at equal distances from each other, the doors fronting the open space. This circle might consist of thirty huts, and I make no manner of doubt were the first that were erected on the spot.

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VILLAGE EXPANSION.

Others of their friends joined them afterwards, for various causes and built in the rear and erected their huts as they found it convenient, and as this continues to be the case, there are huts continually demolishing in one village, and others building in another. This often proceeds from misunderstandings they have had with either of the chiefs of the village, or their own neighbors, when finding their situation unpleasant and probably subject to frequent quarrels, they shift their quarters, but always take up their own residence among their own tribe.

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The Mandans and Saulteurs are a stationary people, and never abandon their villages further than to go out hunting or on a war party. They are much more given to agriculture than the Big Bellies, and raise an immense quantity of corn, beans, squashes, tobacco, and some flowers.

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A MANDAN HUT.

A Mandan hut is large and spacious, of a circular form. I measured the one I lodged in, and found it ninety feet from the door to the opposite side, forming a circumference on the inside of many paces. The whole space is dug out about one and a half feet below the surface of the earth. In the center is the fire place, which is a square space of about five feet, dug out two feet below the surface. The lower part of the hut is constructed by erecting strong posts about six feet out of the ground, at equal distances, upon these are laid logs of the same size, and reach from post to post, and form the circle. On the outer side are erected pieces of split wood of seven feet in length, in a slanting manner, the one end resting on the ground, the other leaning against the crown log or beam. Upon this beam again, are placed rafters about the size of a man's leg, and from twelve to fifteen feet long, in a slanting position, sufficient to drain off the rain; they are laid so close as to touch. The upper end is supported upon very stout pieces of square timber, which last are also supported by four very thick posts, about five feet circumference, and fifteen feet out of the ground, and fifteen feet asunder, forming nearly a square. Over these pieces of square timber, others again of equal size are laid crossing them at right

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Sections from Henry's Journal Not Printed in Neill's Version
(page numbers refer to those in the Coues edition of Henry's Journal (1897):

224 [322] We had now a well-beaten path, but were several times in danger of breaking our necks in deep pits which the natives had dug in the path to catch wolves and foxes in winter. Some of them are 10 feet deep, hollowed out to a space about 30 feet in circumference, whilst the entrance is no wider than the foot-path and about five feet in length. Those holes are covered with dry grass at the season when wolves are good, and every morning are found to contain some of those animals. In summer the grass grows strong and high about the mouths, entirely concealing them, until one arrives upon the very brink and is in danger of tumbling in head-long.

491 [323] Before we reached the (Mandan) village, we passed through
●241 a wood about two miles long. The road was bad, deep with mud and mire, the river having overflowed there lately. Having got through this wood, we came to several plantations of corn, beans, squashes, and sunflowers—the latter, indeed, grow in every direction, without cultivation, at some distance from the fields, where the seed has been carried by the wind; but such are never gathered by the natives, as they are not so good as those that have been properly sown and taken care of.

262 [325] This was just to their own palate, as they seldom eat
574 meat until it begins to smell. We were invited into several huts successively and presented with dried meat in a state of corruption, corn and beans, together with parched corn and fresh ears pounded up in a wooden mortar; this last dish we found good.

439 They soon asked us to trade, and brought buffalo robes, corn,
177 beans, dried squashes, etc.; but we informed them that we did not come here for that purpose, merely to visit them and see the country. They could not comprehend why we should have come so far out of mere curiosity, and said that all white people who came there did so with a view to trade. They suspected that we had goods which we wished to take over the river to the other villages, and were anxious to prevent it. They plagued us until dark, when they retired disappointed.

[p. 384(A)]

437 willing and ready to serve you as long as you have any property.
177 But when all is expended you may shift for yourself, as they will pretend they do not understand you any longer. Besides paying our host [343] beforehand, I promised him a tobacco-pipe on my departure, if I were then pleased with his conduct during our stay. His pay consisted of the following articles: 60 balls and powder, 4 large knives, 2 small knives, 1 fathom tobacco, 1 dozen rings, 1 dozen hawk-bills, 6 flints, 3 worms, 3 awls, and 1/4 pound blue beads.

164 [343] The natives at present are mostly affected with a bad cough, which daily takes some of them off. Aged and infirm persons, and young children, are the common victims to this disease. It is a kind of whooping-cough, which has appeared all along the Red and Assiniboine rivers, on the Saskatchewan even to Fort des Prairies, and in several other parts of the North West, carrying off many people

241 July 21st. I set off early on horseback with part of my people
[462 for the upper villages. We passed extensive fields of corn, beans,
561] squashes, and sunflowers. Many women and children were already
412 employed in clearing and hoeing their plantations. Their hoes are the shoulderblade of a buffalo, to which is fastened a crooked stick for a handle; the soil not being stony, this slight implement answers every purpose. The road first led over two hills, after which we came to a smooth and pleasant plain for about two miles to the Saulteur (Soulier) [Amahami—Analyst] village, of about 40 huts.
361 [362] . . These villages are surrounded by a kind of stockade, principally
417 made of driftwood, which has a miserable appearance and is daily falling to pieces; but I am told that upon any emergency it can be put into a tolerably good state of defense at very short notice, as every man, woman, and child lends a hand.

526 We witnessed a diversion which takes place almost every day
481 between the Mandanes and Saulteurs (Souliers). It is the exercise
702 of running long foot races, in order to be prepared for the emergency of being dismounted and obliged to fly from their enemies at war. They assemble upon a beautiful green near the village, where, having remained some time, calling out to their comrades to come and run, they set off in a file on a slow trot, entirely naked, taking the road that leads up the hills to the S., about a mile from the village. Passing near those rising grounds, they disappear, and are not seen till they reappear from the S.E., down a steep hill and over a level plain, to the spot whence they started. Here they do not stop, but rush on to the Missouri, and plunge in headlong, all